

# The South African Outlook

[AUGUST 2, 1948].

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demeaned by serving Non-Europeans." Furthermore, it does not hesitate to give its opinion that the present limitation of Non-Europeans to minor positions does little or nothing to smooth relations between the Service and Non-Europeans, adding, from sad experience, that "the Non-European who is resentful of the colour bar which prevents his advancement is often a potent irritant among his people, helping to swell the general volume of discontent by attributing all grievances to a repressive government."

This is sound reasoning which should merit serious attention at any time. How much more at the present when, on the one side, Government Departments are daily moaning that their work is seriously delayed or not done at all because of the impossibility of finding staff, while, on the other, hundreds of young Non-Europeans of good character and abilities, of decent educational standard and eager to serve their people honourably, are eating their hearts out in frustration because stupid prejudice bars the way.

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## The Native Military Corps to be disbanded.

Few will be surprised, though very many will be deeply regretful, at the new Government's decision to disband the Native Military Corps. Many are sorry that in making the announcement of this the Minister of Defence somewhat gratuitously allowed his lack of gratitude to slip out when he added "The sooner the better." We hope that the Native soldiers will rest assured that no political action of this kind can really dim the lustre of their splendid faithfulness and courage in the dread and unfamiliar terrors of modern warfare. The unanimous tributes of their commanders and of the White troops with whom they served are in no whit obliterated or withdrawn. Indeed the minister's announcement has served to bring many of them before the public eye once more in the press of the country. These men played an indispensable part in the greatest and direst national enterprise upon which South Africa has ever been engaged and their achievements have added a chapter to their national story which will never be expunged. As we say farewell to them we would remind them that what the White men and women who were ready to offer everything for the preservation of South Africa's freedom felt about their service was clearly shown in their original and spontaneous decision that the national war memorial which they wanted in memory of the comrades

## Non-Europeans in the Public Service.

The Public Service Commission has expressed the sensible opinion that a comprehensive review of the possibilities of employing Non-Europeans in the Public Service should be undertaken "so that the fullest possible use can be made by the State of the possibilities, both potential and actual, of the Non-European population." It supports its recommendation with cogent and reasonable arguments. It believes that Non-European personnel would greatly help to improve relations between the Public Service and the Non-European public and make the Non-Europeans feel that the government of the country is their concern also. It can see no valid reason why the Non-European section should not be served by members of its own section wherever practicable, subject to the proviso that such officials should not be placed in authority over Europeans in the Service. It is confident that the use of Non-Europeans to serve their own people "would reduce the amount of misunderstanding which arises from language difficulties, and would enable Europeans to be withdrawn from situations where they feel themselves

they had lost was a great scheme of uplift for the Non-European population.

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### A comrade's tribute.

We may fittingly reproduce here some lines which appeared in the army paper *Springbok* in Italy and were written by Sergeant Lionel Meskin to commemorate the death of a South African Native soldier in the Lamsdorf P.O.W. camp in Germany, where he himself was a fellow prisoner.

Far from the kraals and mealie lands you lie.

Far from the bergs, the cattle and the sheep.

The hates of men brought you, not knowing why,

To Lamsdorf—and the last unbroken sleep.

From rolling veld and hills and southern sky,

From shouts in twilight flung across the weald,  
From all you loved they brought you here to die,

To end your journey in a foreign field.

In simple childlike trust you came, to serve

A cause too deep for you to understand.

Because the White man called, you steeled your nerve

To cross strange seas and serve your native land.

Sleep, then, in peace, Black man, you proved your worth;  
The soil which covers you is hallowed earth.

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### An important conference.

The Anglo-French-Belgian conference which met in Northern Nigeria earlier in the year to consider matters connected with African labour has received far less notice in this part of Africa than it deserved. Its representative character was remarkable, for its delegates hailed from every part of the continent from French West Africa to Nyasaland. There were officials of the three controlling countries as well as of the various territorial administrations, and with them a number of unofficial persons well qualified to speak for employers and employees—among the latter being several African trade union officers. The week's discussions, while revealing, not unnaturally, considerable divergencies in local conditions and methods of organisation, showed clearly that there is a similar trend in policy in all the areas represented. The important role to be played by African trade unions, when truly representative, emerged very plainly. Valuable recommendations agreed to by the conference included the setting up of machinery for the distribution of information of common interest, the recognition of the part to be played by technical and professional education in raising the standard of life in African society, the necessity for improved systems of social security, the extension of voluntary systems of collective bargaining, and the vital importance of having labour departments of sufficient competence and prestige for getting things done. It is hoped to hold a second conference not later than in 1950.

### Safety First on the roads.

It is welcome news that the Safety First Association is issuing a pamphlet in Zulu, Sesuto and Xhosa, based on the new highway code, to all Native drivers, cyclists and motor-cyclists. In view of the sinister fact that during the past nine years, (during many of which a great number of cars were off the roads), no fewer than 36,559 Natives are known to have been injured and 3,181 killed in road accidents in the Union, it may well be thought that this might have been done long ago, though, as a matter of fact, much good work has been done by enlisting Native drivers in the Association. The response to this steadily sustained effort has been good, and it would be very difficult to maintain that the percentage of careless or incompetent drivers is larger among Natives than among any other section of the population. What is now being realised more clearly is that it is the cyclist who is most often the danger point. Thus during March, April and May of this year no fewer than 692 cyclists were involved in accidents in Johannesburg alone and more than half of them were found to have been at fault. The new effort will, therefore, endeavour to reach cyclists no less than those who drive mechanically propelled vehicles. One has only to see the dense stream of Native riders flowing morning and evening between Johannesburg and the Native townships to realise how very essential it is that simple instruction about the things that make for safety should be available for them in their own languages. But the written word by itself will not be enough; so many will be quite unable to read it. What is no less required is a corps of African Traffic Officers, distinctively uniformed, who could direct and instruct in the vernacular. They should have some authority behind them, though they would probably not need to invoke it often. It can hardly be doubted that their influence would be immediately effective in reducing very substantially these terrible accident figures.

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### Copy Basutoland's Agriculture.

Effective management of their soil is the major problem confronting the Basuto, and the nature of their country makes it a very difficult one. Not only is four fifths of the land steeply mountainous, but throughout the lowland fifth the soil is largely worn out, the water absorption capacity very low, and the run-off high. Yet the people must depend mainly upon agricultural production, for a careful geological survey has shown that there is a complete absence of mineral wealth, popular notions about the matter notwithstanding. Moreover, it is of importance to the Union that the land should be properly cared for, for the great rivers rise there.

The latest report of the Basutoland Department of Agriculture is therefore of interest beyond the borders of the territory. It tells an interesting and reassuring story.

for it shows clearly that the authorities there are pursuing with vigour and no little success a policy that is real and far-seeing, and are securing for its implementation a large measure of co-operation from the people.

The inaccessibility of most of the country to wheeled transport and any mechanical implements renders many of the familiar modern methods of combating erosion quite impracticable, but very considerable success has followed the establishment on the steep slopes of six feet wide grass strips at six feet vertical intervals, supplemented where possible by hand-made graded training banks at the top of the cultivated slopes, by means of which destructive storm water is diverted from them. In the lowlands terracing is going forward rapidly, about 1,500 miles of new terraces having been completed in the year under consideration. For their maintenance in good order after they have been handed over to the people, which takes place after a twelve month period of consolidation from the time of their completion,—a system of guards has been devised whose duty it is to see that breaks are repaired and ploughing carried out correctly between the banks. At the same time, measures to encourage the manuring of the impoverished soil, ranging from the planting of thousands of trees to provide domestic fuel and ultimately put a stop to the prevalent use of dung for this purpose, to the hire of two-wheeled carts at a nominal charge for carting manure and ash. This has resulted in an increase of 4,000 loads during the year, and may be held to have contributed to the remarkable fact that it was actually possible to export a small amount of maize for the first time for many years.

And all the time further experimental work of all kinds is being carried on in regard to crop improvement, land management, and the production of better stock. The whole story of agricultural advance since 1935 should be an incentive to the development of Native reserves everywhere. And much that has been done is only just beginning to show results.

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#### Christian prestige in India.

An American observer who has recently been in India has been deeply impressed by the way in which the suffering of millions of her people has resulted in a revaluation of the work of the comparatively small Christian community. "During the two weeks I had to wait in India before proceeding to Colombo," he writes, "I noted that the stock of the Christian community has gone up. I do not base this opinion on the appointment of Raja Sir Maharaj Singh as Governor of one of the most important provinces of India, or on two other Christians being given important posts in the Cabinet, but on the views expressed by the cross-section of the non-Christian educated community I met in my long railway journeys. Formerly the Christians

were regarded both with contempt and with hatred. They were supposed to have been traitors to their ancestral religion and culture and to have been actuated by mercenary motives in accepting the religion of the foreign rulers. Missionaries were accused of proselytising people to secure more political adherents for the British. Their excellent work in various spheres was belittled and suspected. Now all is changed. Indian Christians are spoken of as exemplary citizens. Missionaries are regarded as benefactors. Mission institutions are described as nation-building agencies. All the doors which were barred and bolted are flung wide open. The welcome to Christian workers from all parts is unprecedented in its warmth and genuineness.

"The great Refuge Camps in New Delhi have been given over for management to the National Christian Council under whose auspices the Y.M.C.A., the Y.W.C.A and other bodies are doing very acceptable work. The Indian Christians are trusted both by Hindus and Muslims and are looked up to for counsel and guidance."

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#### Miss Dorothen Bleek.

At the end of June there passed away in Cape Town one of South Africa's most remarkable women. Most people probably knew nothing about her and were quite unfamiliar with her name, but nevertheless in the life which by inheritance and enthusiasm she had made specially her own, she was undoubtedly the world's first authority. Her father, Dr. W. H. I. Bleek, gained a world reputation as a philologist for his studies of the languages of the various Bushman tribes in the sub-continent, and for many years she worked with him. After his death she carried his studies a great deal farther, writing several books and papers on the speech and customs of the Little People. They were models of painstaking and arduous first-hand research in a very difficult field and involved Miss Bleek in a great deal of severe hardship in the conduct of it. The climax of her work was reached as recently as 1947 when at the age of eighty she completed her *magnum opus*, a Bushman Dictionary. Her untiring work, based on the sound foundation laid by her remarkable father, has ensured that in all that relates to one of the most primitive and intriguing of human families the name of Bleek will be honoured for all time.

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#### The Amsterdam Assembly.

A good deal of space in this issue is devoted to the subject of this great Assembly, which opens on the 22nd of this month; and for which we covet the prayers of all believing people—The day-to-day programme of meetings was published in our July number (pp. 111, 112) and we suggest that reference to it will assist us in securing direction and definiteness in our intercessions.

# The World Council of Churches and the Younger Churches

By Rev. D. T. Niles, Ceylon, India.

THE world is now one world of many nations in travail to bring to birth their unity unto peace. And God's time has come for the Church to gird itself for its new task whereby the Churches of the nations will be the Church of God.

As the younger Churches think of the World Council of Churches they think of it as a new reservoir from which will flow the Christian stream, fertilizing the Church in every land, linking the Churches of all lands, and witnessing to the Church throughout the world.

*The Church in every land.* "That there be a Church in every land"—that was the programme of the Missionary enterprise; the call now is that in every land the Church be the Church. This means, first of all, the search for Church unity. Co-operation between the Churches, such as the National Christian Councils stand for and promote, is essential and urgent, but co-operation is no substitute for that unity which Christ wills for His Church. It is in their search for this unity that the younger Churches need the help of such a body as the World Council of Churches. In so far as in the World Council there is to take place a conversation between the Churches on the issues of Christian truth, to that extent the "Faith and Order" work of the World Council is a fundamental necessity for the younger Churches.

A caveat must be entered, however, against the Churches of the West forcing the patterns of their thought on the Churches of the East. The controversies of the Western Church have their meaning in a historical context that is theirs; and to ask the younger Churches, daughters though they are, to define where they stand with respect to those controversies is to ask them to speak from a context that is not theirs. That which belongs to history must be returned to history, and the younger Churches must follow where God's spirit leads them.

Hence the World Council of Churches must help to safeguard for the younger Churches the fact of the Una Sancta—that the Church is one across the world, and therefore national Churches must remain obedient to the ecumenical truths. But it must also help to safeguard the younger Churches against that international confessionalism which would seek to impose on the younger Churches hindrances to their finding the unity in the lands to which they belong.

The presence of the younger Churches as members of the World Council of Churches ought to help to import into the Faith and Order conversations a note of urgency and timeliness; and to dissipate an attitude, where it

exists, of purely theoretical discussion; but by far the largest contribution of the younger Churches to the World Council will certainly be to maintain within it a witness to the evangelistic task of the Church. In the International Missionary Council "Evangelism" is the accepted *raison d'être*; in the World Council it is still to become the burning flame of all its constituent Churches.

It is one thing for a Church to maintain its Catholic faith and practice within its own life; it is another thing for it so to become a missionary Church as to have that faith and practice tested by other minds and within other cultures. The ecumenical has no meaning when it is also simply national.

*The Church of all lands.* "They will bring the treasures of the nations unto Zion." It is the calling of the Church in every nation to bring this gift to its Lord, but it must bring it first to its sister Churches. It is the function of the World Council to provide for this process. Two specific points should be mentioned in this connection. First of all there is the need for the World Council not only to direct ecumenical study on common issues, but there is also the need to canalize the experience of the Church of every land in its thought, witness and worship so that these become available to the Churches of other lands. The second need which the World Council should fulfil in its programme of study and sharing is to make available for ecumenical experience the worshipping wealth of the younger Churches. There is in these Churches a growing liturgical movement which draws not only from the heritage of the Christian past and present, but also from the general heritage of worship of these lands.

No emphasis on the contribution of the younger Churches to the process of study and sharing can be made without at the same time emphasizing also a related fact, that of the necessity of bringing youth into this sharing process. As there is a Youth Department of the World Council of Churches the way is open for the training of the youth of the younger Churches in the ecumenical movement. This is important, since it is the youth who can be taught more easily to think outside the purely denominational pattern and it is also youth who most need to be saved from being caught by the purely national ideal. The surest way of pulling together the Christian youth forces in a country is to fill their leaders with a common concern and to win them to a common loyalty; organizational relationship can then be worked out with less hesitation.

*The Church throughout the World.* "The task of theology," Walter Horton once said, "is to relate the truths of

God to the torments of the world." It is the function of the World Council to relate the One Holy Catholic Apostolic Church to the Churches of the nations. One way in which the World Council is doing this already is by linking up all the Churches in the task of making the body of Christ relevant to the clamant problems of today. Beginning with the immediate tasks, there is the growing programme of the World Council, during and after the war years, to assist in the whole work of reconstruction, relief and rehabilitation of a stricken world. It will be of great importance to keep the younger Churches informed about what the Churches in the West are doing in this field, for nowhere more than here can be discerned the relevance and the Christianity of the Churches of the West.

Every younger Church is awakening to a new task, to be the Church of a nation in that nation and for that nation, so that no longer is a programme of simple evangelism enough. The Church has to proclaim the will of God to the people

of the land in all their manifold affairs. It has to work to make a non-Christian State act, as far as it is possible, as if it were a State whose subjects were Christians. So that the younger Churches need help in understanding the full implications of, and the method of performing, this task.

But the insistent problem around which the task of the World Council will turn, as it seeks to witness to the Una Sancta will be the problem of intercommunion, and with respect to no other problem are the younger Churches more concerned. It is enough, for the purpose of this statement, to say just one thing; that the younger Churches would expect the World Council to impress upon its constituent Churches the necessity of clarifying their attitude to intercommunion in relation to the Ecumenical Movement.

We have laboured all night and caught nothing. Now we hug the shore. The time has come to put out into the deep that we may find. It is the Lord's bidding.

## Youth at the Assembly

*Jean Fraser, Secretary, Youth Department, World Council of Churches*

AFTER Oslo, Amsterdam. The young people of the Y.M.C.A., Y.W.C.A., World's Student Christian Federation, World Council of Christian Education, and World Council of Churches' Youth Department who took part in the Oslo conference have become the flying squad of the ecumenical movement, taking the news of the things they have seen and heard to the ends of the earth and quickening interest in the coming Assembly. Never can the story of a conference have received such a ready hearing. The number of people, young and old, reached by the various popular reports, by the film and by the speeches of unflagging delegates must run into millions.

In Japan, Korea, the Philippines, Indonesia, Australia, as well as many countries in Europe and the Americas, the telling of the story of Oslo has been followed by groups coming together for action, discovering what the ecumenical movement means within a particular national or local situation. The ecumenical movement is beginning to break through an elite circle and become "popular." And at that all young people rejoice. Not only does it become popular, it becomes official. The small group of leaders with ecumenical experience in certain countries were apt to be classed as "ecumaniacs" and left to their hobby while the church proceeded on its way. Young people came back from the conferences afire with ideas. Sometimes they persuaded their church leaders, sometimes the fire was damped, sometimes they would not wait but carried out their ideas in spite of opposition. Now the establishment of the World Council of Churches increases the opportunities for leaders to see for themselves, and the

projected developments among laymen and women mean that the voice of the youth will no longer be an isolated one. Young people growing up need not feel there is nothing to look forward to in the wider experiences of Church life.

Youth will be at Amsterdam. A very few leaders of church youth work will be in the official delegations, though probably none under thirty. There will also be a small international group of ushers. The tale is often told that Dr. Temple, late Archbishop of Canterbury had his first introduction to the ecumenical movement when he showed delegates to their seats at Edinburgh 1910, and the tradition of inviting a small group of young people with leadership qualities to help in the practical organisation of ecumenical conferences is a cherished one. Among the group so far invited are a Nigerian medical student who has played a leading part in student and church youth work in Britain, two Indian delegates to Oslo, now studying in England, a Welsh pastor, once a student at Bossey, a Czech girl and two American theological students. They will have many opportunities to mix with the delegates from the whole ecumenical world and to share in the common task.

But more important, though also in line with ecumenical tradition, is the invitation to 100 young people between twenty and thirty years of age to be present at all the public events of the Assembly and to hold their own meetings parallel to the Study Commissions and Committee sessions. They are to be a carefully selected group chosen from nominees from every church and country. Many will

have been to Oslo or shared in the national preparation for it. They know that Oslo was not an easy experience. It is only since they went home that many have realised how much they have grown as a result of it. But Oslo left many questions open. It shattered many preconceptions but provided few clear cut answers. Will the wisdom of their elders get them further? Oslo failed to give a clear message to the world. Will Amsterdam succeed? They will come with intense expectation. In particular the subjects of the four Study Commissions on the Church, Evangelism, Social and International affairs are closely related to the discussion topics at Oslo, and, more important, are questions of burning reality. Will the discussions begun at Oslo reach any kind of conclusion at Amsterdam? On that depends the possibility not so much of a message, as of the witness of action based on Christian conviction, and it is action that is needed.

The young people will have a particular interest in the "concern" on the place of women in the church. The Y.W.C.A., which has provided many women with an opportunity for Christian service not open to them in their own churches, was the primemover in setting the enquiry on foot. The Youth Department, already unique in the World Council in the place it gives to women, may well feel it has a stake in the outcome of this "concern."

Those who come to Amsterdam from the ranks of the Y.M.C.A., Y.W.C.A., and W.S.C.F., will feel at home at the Assembly as they look down the list of speakers and leaders. It is the pride of the international youth organisations that they are the parents of this great body. Dr. W. A. Visser 't Hooft, General Secretary of the World Council of Churches began his ecumenical work in the World's Alliance of Y.M.C.A.'s, and was General Secretary and then Chairman of the World's Student Christian Federation. The two speakers at the opening service symbolise a whole period of modern church history: Dr. John R. Mott, great leader of the Y.M.C.A. and W.S.C.F., must marvel at what has been accomplished in his own lifetime since in the 1890s he first began inspiring young men and students with the vision of a church, yet to be planted in many countries, which would one day become world wide.

The Rev. D. T. Niles is a token of this fulfilment: a young leader of the Church in Ceylon, at the time of Amsterdam 1939 on the world's staff of the Y.M.C.A., noted leader of the World's Student Christian Federation and now co-chairman of the World Council's Youth Department. Those whose first contact with the ecumenical movement has been through the Youth Department rejoice that they now enter a tradition which others have pioneered.

The invitation to these 100 young people is not merely an act of grace on the part of the committee which invites

them. It is also sound strategy. The leaders who have worked for the establishment of the World Council of Churches know that for the next generation the "ecumenical outlook" must be a fact of daily experience, something to be lived out as well as something to be striven for. The pioneers open up possibilities, the "settlers" work out the consequences, and the consequences of bringing separated churches into conversation with each other again will demand a dedication of heart and mind and a lifetime of perseverance. It is no less that is being asked of the younger generation and there is no better way of making demands on them than to include them among those who take this next great step in the churches' history.

The future of the Youth Department itself depends on the decision of the Assembly. Its present committee appointed two years ago holds office only until the Assembly. Then, if the constitution proposed at the Lund Conference 1947 is accepted, a committee will be appointed on which young people themselves will be in the majority. Nominations are being received from many parts of the world and the Committee will represent the main geographical areas, including parts of the world so far more closely related to the International Missionary Council than to the World Council of Churches. The programme, which was also decided at Lund, will require a considerably increased budget if it is to fulfil its purposes. These are to provide a meeting for the Youth of the churches; to interpret the ecumenical movement to youth in the churches; to represent the responsibility of the Church for Youth, and the desire of youth to play its part in the Church. This programme is essentially a two-way affair. The Youth Department will fail if it separates young people from the life of their own denomination or gives the churches the impression that youth has its own "ecumenical movement" and so need not be cared for in the churches' plans. It will only be successful if it trains young people to take responsibility within the life of the Church, if it gives them such a conviction about the necessity of the Church that they are prepared to take the lowest place in the smallest and most isolated congregation, if it inspires them with such a vision of the Church's task that they are prepared to go wherever the need is greatest. But to give young people this first hand experience means staff, conferences, travelling, publications.

So young people all over the world look forward with prayerful expectation to "Amsterdam 1948," giving thanks for the part the Youth organisations have played in the past, sharing in the dedication that marks the present achievement and preparing to work out wherever they are the meaning of membership in the Universal Church of Jesus Christ.

## Who Will be at the Assembly?

By H. W. Newell.

**T**HIRTEEN hundred people will gather in Amsterdam next August for the first Assembly of the World Council of Churches.

They will consist of six groups. First come the official delegates of the 140 member-churches, limited by the provisional constitution to 450 persons.

There is provision however for the churches to send an equal number of alternates. This is to make it easier for room to be found in the delegations for laymen and women, who might otherwise have been omitted.

Next come the Consultants, who will number about 150. This is a group consisting of several elements:—the members of the Study Commissions, who have been working for the last two years to prepare the backgrounds material for the Assembly's thinking and action; representatives of the national and regional interdenominational Councils which are so important a development of the ecumenical movement everywhere; members of the Provisional Committee; officers of the International Missionary Council; chairmen of the various permanent commissions; and the speakers.

The fourth group is called "Observers." These are representatives of churches which, for various reasons, have not accepted the invitation extended to them to join the World Council. In this group is a special category of unofficial Roman Catholic observers, invited as individuals by the Provisional Committee.

Another special group of "Observers" is 100 youth representatives selected from Church youth organizations all over the world. They will have a parallel series of discussions on many of the themes of the Assembly. Provision is being made that they will both know about the discussions going on among their elders, and be able also to bring their own conclusions before them. They may attend all Plenary Sessions of the Assembly.

The final large group at the Assembly is the accredited visitors, selected by the three offices of the World Council in Geneva, London and New York, from names sent in by member-churches.

Together with a few special guests, the fraternal delegates from world confessional and ecumenical organizations, representatives of the press, and the World Council Staff, these will make up the Assembly.

The core of the Assembly is the member-churches. It is their representatives alone who have the right to vote, and to make the final decisions.

Let us in imagination be spectators of the procession in the Nieuw Kerke on that Sunday afternoon of August 22nd, 1948. All but a very few of the member-churches will be

represented, these few being hindered by causes beyond their control.

Special interest centres round the delegates from the churches of the missionary areas. It is the first time that these have taken part on equal terms with the churches of Europe and America, and it does not require much imagination to see their profound significance for the future. Not all of these are rightly to be called "younger" churches, for they include among them the Syrian Church of Malabar in South India, and its daughter the Mar Thoma Syrian Church, which claims a foundation dating back to apostolic times. There will be delegates from the ancient Armenian people, the Copts and the Abyssinians, all of them far older than any of the European churches. Along with them will be men from such churches as the Church of Christ in China, the Church of South India, and the Protestant Church of Indonesia, beginning to express in themselves new endeavours towards the unifying of differing traditions to meet new tasks and new opportunities. The group from the churches in Japan will take their place with other East Asians, so lately on the opposite side in the War, delegates from churches in the Philippines, Formosa and Korea.

Africa will be there from the West, the East and the South of that continent together with their British and Dutch fellow-Christians from the Union of South Africa. Latin America is still feeling its way towards the large part that is destined for it to play in the future world Church, but Protestant Brazil and Mexico will be there as fore-runners of the rest. Another area not yet fully represented in this world family is the islands of the Pacific, though the Maori Bishop from New Zealand will remind us of the fact that the Polynesians and the other Pacific peoples are to be taken seriously in any picture of the new Christendom.

Another group is the representatives of the Eastern Orthodox Churches, for so many centuries cut off from Western Christianity, bringing their rich tradition of worship and of theological thought. As we watch these representatives coming from Greece, the Balkans and the lands where Asia, Europe and Africa meet, we shall be wondering whether the Western Churches have realized the profound significance of their presence at this gathering, equally significant for both West and East. It is not certain, at the time of writing, whether there will be representation of the Orthodox Patriarch in Moscow.

Twenty-five Churches from the United States, five from Canada and one from the West Indies, will be present to represent North America. Perhaps no one but the Secre-

tary of the America Committee in New York knows fully the dimensions of the problem of trying to get these vigorous churches properly represented within the ninety-one places allotted to them in the provisional constitution, or the self-denying ordinance asked of so many persons with so much right to be at this Assembly.

The United Kingdom is represented by sixteen Churches, and the Dominions of South Africa, Australia and New Zealand by five each.

When we turn to the Continent of Europe, we see that great variety which is at once the interest and problem of the European scene. The two main traditions of the Reformation, the Lutheran and the Reformed, will be represented by men whose names have become significant far beyond the bounds of their own country or confession, men who have suffered much, and have thought much, to the great gain of all the Churches of the world. Perhaps we shall look with particular interest at the representatives of the Evangelical Church in Spain, the Waldensian Church of Italy, both of them new to ecumenical gatherings, both of them old in the wisdom that comes with tenacity through long struggle when linked with adaptability to new conditions. Some delegations like those from the four Scandinavian countries come from places where the Lutheran Church has long been identified with the whole nation's life and history, where during the resistance against the Nazi tyranny, the Church was the chief custodian of the nation's hopes. From other countries, the Church, as is the case with the Reformed Church of France, is a minority,

but has an influence beyond its numbers by reason of its high quality of leadership. The Evangelical Churches of Germany have appointed their delegation in one block including in one the Lutheran and Reformed Churches, including also both eastern and western zones. This rapid glance cannot ignore the free Churches of Europe, such as the Methodists of Italy, Germany and Scandinavia, and the Baptists of Germany and Denmark.

The Old Catholics of Holland have been one of the host-churches in Amsterdam, a position they hold with the Dutch Reformed and others. They will have others of their confessional kindred at the Assembly from Germany and Switzerland.

Even so inadequate a survey as this shows the great variety of traditions that will be meeting. With all their variety, the Churches do not meet as strangers. Apart from the years of united work in the Faith and Order and Life and Work movements, they have, many of them, already been together in an affectionate unity as givers and receivers (and who knows who are more the receivers?) in the gigantic task of Reconstruction of Church life after the War both in Europe and in Asia. Many of them have shared for more than a century the fellowship of endeavour in mission lands. Above all, they come together as "a fellowship of Churches which accept our Lord Jesus Christ as God and Saviour," who meet, led by the Holy Spirit, to hear what their common Lord would say to His Church at this time.

## Worship at the Amsterdam Assembly

*By Oliver S. Tomkins, Assistant General Secretary, World Council of Churches, London Office.*

THE worship of an international conference is both its highest and its most difficult activity: the highest because man is never of greater stature, whether corporately or individually, than when he is at prayer; the hardest because it reveals most clearly our weaknesses and failures.

Worship at the Assembly is first and foremost the approach of Christians to their God and Saviour, but in its human aspect it will have three facets—the showing forth of our unity, the illustration of our variety and the confession of our sin.

The moment when our unity will be most clearly illustrated will surely lie in the great opening and closing services. It is planned that the whole Assembly begins with an act of worship on the afternoon of Sunday, August 22nd at 3 p.m. in the ancient cathedral of Amsterdam, which is always known as the New Church. The service will begin with a great procession of all the delegates, arrayed in their appropriate ecclesiastical dress, which will range from the unfamiliar flowing black robes of the Or-

thodox prelates to those whose appropriate ecclesiastical dress may be a grey flannel lounge suit. After a short silence Dr. Gravemayer, the General Secretary of the Synod of the Dutch Church, calls the congregation to worship, and all join in saying in their own tongue the Lord's Prayer. Then will be sung a hymn composed by Dr. Poteat, President of the Colgate-Rochester Baptist Divinity School: "Eternal God, Whose searching eye doth scan," to a tune appropriately named *Oekumenikos*. All five presidents of the World Council take various parts in the service, the Archbishop of Canterbury leading in prayer, Dr. Boegner and Archbishop Eidem reading the lessons, Dr. Mott giving one of the two addresses (the other short address being given by D. T. Niles of Ceylon, speaking both for the younger generation and the younger churches), and the closing prayer and blessing by the Orthodox Archbishop Germanos. The closing service on Saturday, September 4th, will consist of three short addresses, and hymns and prayers of thanksgiving, but those who

are to lead it will not be chosen until the time of the Assembly itself.

Our variety will be illustrated in the daily act of worship, from 9-9.30 a.m. with which each conference day begins, for those who have been invited to lead this act of worship have been asked to do so out of the fulness of the tradition which they inherit. So we shall be able to share in such diverse church and racial traditions as American Methodism, Hungarian Reformed, South Indian Mar Thoma, the Society of Friends, together with Christians from Indonesia, Africa and Japan. Of course, at this morning worship we shall not lack expression of our unity either, for it is astonishing to what extent certain great hymns are the common property at least of all Protestant Christendom, and the hymn book we shall use, *Cantate Domino*, contains a selection of the best of them, with the words of each in at least three languages.

The short act of worship at the end of each conference day again primarily stresses unity and quietness. For this a simple liturgical structure has been suggested, largely based upon the Anglican service of evening prayer, since it has been found by experience at international Christian conferences that tired minds most easily find peace and unity by joining together in an act of worship with the broad outlines of which they become more familiar each day.

Although in all our acts of worship we shall certainly be called to repentance and reminded of the divine forgiveness, we shall probably realize most acutely that we need it when we come to the central Sunday of the Assembly. This will bring us face to face with the harsh facts of divided Christendom, for it is, quite simply, impossible for a conference representing so wide a range of Christians to express their unity by receiving the Lord's Supper together. Deplorable as it is, it is a fact, and one from which we must not run away. However, the group responsible for the arrangements of Assembly worship believe that this shameful fact can be used not only to quicken us to a more real penitence for our division, but to quicken us also to the divine promises.

In order that every single individual in the Assembly may be a communicant at some service without infringing the discipline of some Christian church it is necessary to hold four services of Holy Communion. The biggest service will undoubtedly be that to which our host church, the Reformed Church of Holland, has invited all baptized and communicant members of other churches to participate, in the cathedral on Sunday morning; but there will be many whose own consciences or whose church discipline cannot allow them to accept that gracious invitation. It is important that we should remember, even should we disagree with such people, that the stand they take is due to an equally sincere desire for the eventual unity of Christ's

people. They simply do not believe that that unity can be anticipated by behaving as though barriers which actually exist were not there. Accordingly, on the Monday, Tuesday and Wednesday there will be services of Holy Communion according to the church usage of the Anglicans, the Eastern Orthodox and the Lutherans. But even in this spectacle of division there is an opportunity for unity. On the Saturday night there will be a service of preparation for Holy Communion, at which those who must still be divided at the Lord's Table will unite in penitence and in preparation to receive, though according to diverse forms, the Body and Blood of the One Lord in Whom lies the only hope of unity.

In addition to these provisions made by the Conference Committee for all delegates, in the sense that all these acts of worship take place at times and places when all could be present if they wished, there will of course be opportunity for many other occasions of private and corporate prayer and sacramental worship according to the traditions of the various Christians who will be present. But these are not so much activities of the Assembly at worship as opportunities for the individuals who compose the Assembly to practise the life of devotion to which they are accustomed.

The Assembly only lasts for fourteen days, and has much business to get through. Inevitably it will be a time of rush and strain. But the times of worship may well be real oases of refreshment, lest those who are met together on God's business should be tempted to forget the God Who called them.

#### SURSUM CORDA.

"For Thy Name's sake"—my sin-tried soul  
Has found sweet Home in Thee,  
For Thou wilt never cast me out,  
Unworthy though I be.

Thy love is sure and wonderful,  
Inspiring trust in Thee;  
Thy power is great and merciful,  
Sustaining life in me.

Yet better far than everything  
Is Thy dear Self to me;  
Oh, bind me with the cords of love  
Nor ever set me free.

Could I but gaze upon Thy face  
Throughout eternity  
And be renewed by heavenly grace  
Then might I worthy be.

Thine is the Kingdom, Thine the Power  
And Thine the Majesty:  
Mine is the music of Thy love,  
Lark-song of Jubilee.

Rev. W. Gavin, D.D.

## What Dr. Jansen thinks

THE Minister of Native Affairs had something to say recently about his approach to the big but not unfamiliar task confronting him, and, as was generally expected, he spoke with a clearer sense of responsibility than have some of his colleagues in the cabinet. He was cautious and reticent rather than forthcoming on the subject of the apartheid policy of his party, but made it clear that there are two main priorities in his mind. The first of these is the townward movement of Africans in the Union and the urban conditions which have resulted from it; the second is the allied problem of the restoration of the Reserves. To the latter he attached the idea of "the rehabilitation of Native tribal life so far as that is still possible" in a manner which suggested that to his mind it is a natural corollary, though to many it will seem to be something very different.

With regard to the urban situation there will be nothing but cordial assent to his view that "the shocking state of affairs in some of the urban areas cannot be allowed to continue." He should find that he has municipal authorities and Africans alike behind him in all his sincere efforts to check the demoralisation which is resulting from the appalling conditions which prevail at present. It is good that he realises that any solution must inevitably take time, patience and money, and also that he proposes to set about the task of securing the first requisite, accurate information.

This should be the easiest part of his duties. So much has been done about it quite recently, and in any case the facts themselves shout so loudly. As assembled in the Fagan report they compelled acceptance as facts even by many inadequately informed theorists who started with strong prejudices. More facts will only tell the same sad story. The one anxiety will be lest further enquiry should delay the action which is so urgently needed now, before it is too late and the more sinister fruits of a chaotic and rapidly deteriorating situation present us with a harvest of calamity.

It is clear from what the Minister said that his ideas lean towards measures of compulsion for controlling the influx of Natives to the towns. Here he will find himself less generally supported. He will, for one thing, be confronted by the imperious demands of rapidly expanding industry, which is just beginning to feel the effects of reviving competition from abroad and which cannot well hope to carry on without considerably more African labour than it is getting at present,—which, in a word, must have it or die. Moreover, how far measures of regulation can be applied with justice or with any degree of acceptance, even were their main object the benefit of the Africans themselves, is a very delicate question indeed.

As regards the rehabilitation of the Reserves, a great deal of excellent work is going on. Everybody will hope that

Dr. Jansen will be able to enlarge it and quicken its tempo. The difficulties are serious, even though much of the original inertia and actual opposition has yielded before the patient persistence and encouraging demonstrations of the field officers of the Native Affairs Department. Some way will have to be devised of remedying the very serious shortage of staff which is making it impossible to carry out more than a part of even the present programme. Otherwise any more ambitious planning cannot be more than an idle dream. The question raised in many minds by the Minister's remarks is whether he will be far-seeing and strong enough to secure the adoption of the obvious, and, indeed, the only hopeful policy of training and employing Africans at an adequate remuneration for skilled rehabilitation work in the Reserves. It is clear enough that otherwise not much more can be done than at present. Only bold action along this line will save the Minister from grievous disappointment over the wise aim which he professed when he said that he intended to "build on the soil preservation programme of the previous government and take it much further."

The major question in most African minds is that of enlarging the Reserves. On this the Minister's expressed ideas will be disappointing to all who view the matter with any realism. He spoke at one point of "such new lands as might be acquired," but at another he expressed the view that "it would be a mistake to give more land to the Natives before they could prevent that land also from being ruined." Does Dr. Jansen recognise the hard fact that even if the present Reserves can be reclaimed and improved to the utmost degree that he hopes, they cannot possibly avail to meet modern African requirements, on any scale that can be described as adequate, for more than their present population and their natural increase? And only forty per cent of our African people live in them today. There cannot be any real hope of putting the other sixty per cent—most of whom were neverthere—back into them. Of course the Minister could not really say much more than he did. It would be futile to hope that the Government will be allowed to do anything much about enlarging the Reserves, even if they should make the gesture of providing the money for the purpose, and it is to be appreciated that Dr. Jansen has not dressed his window with any impossible promises in the matter.

In conclusion let us come back to the best thing the Minister said—"The first step is to obtain accurate information." He was referring to the urban situation, but it is to be hoped that he will follow the same course in regard to the other perplexing aspects of his task. Only so will he gird himself with armour of proof against the troubling of the theorists and the poison of prejudice.

## Christian Council Notes

### THE PASSING OF THE PRESIDENT

THE Action Committee has issued the following statement :

"The officers of the Christian Council heard with shock and dismay on the afternoon of Wednesday, 30th June, of the death of the President of the Council, the Most Reverend Dr. J. R. Darbyshire, Archbishop of Cape Town. Even now, after being present at the most moving memorial service in Cape Town Cathedral, it is difficult to realise that he is gone. We had hoped for so much from his journey oversea, since, in addition to Lambeth, it was to include attendance as a delegate for the Church of the Province and consultative member for the Christian Council of South Africa at the first Assembly of the World Council of Churches at Amsterdam in August. It was not to be, however, and his passing means for the Council an irreparable loss.

Dr. Darbyshire's personal association with the Council goes back at least to 1941, when he undertook to ask the Bishops of his Communion to reconsider their decision regarding the relationship of the Anglican Church to the Christian Council following the withdrawal of the Dutch Reformed Church. When the Church of the Province rejoined the Council the Archbishop himself attended the meetings in Cape Town, and later became one of the chief speakers at the Christian Council's Fort Hare Conference on "Christian Reconstruction in South Africa." It was as the outcome of his interest in and support for the work of the Council that the Archbishop was elected President of the Council in May, 1943, for the ensuing two years. He was re-elected in 1945, and, on the understanding that this would be his last term of office, he agreed at the Council meeting in Johannesburg last year to continue as President until 1949.

It would be difficult to overstate what Dr. Darbyshire meant to the Council as its President. His great wisdom and foresight were a sure guide. He had an astonishing gift of being able to seize on the essential points of what often appeared a confusing discussion and presenting them in a manner that commanded everyone's assent. And allied to this was an even more remarkable facility in the use of words. His incisive mind could frame a resolution or express a conclusion, even while discussion was proceeding, that stated in a few words exactly what a meeting felt. No secretary ever had a more helpful and appreciative, a more co-operative and approachable President than Dr. Darbyshire, and his concern and patience in the face of some of the Council's continuing difficulties inspired a similar spirit in others.

His brilliant mind made it a delight and a mental and spiritual inspiration to hear Dr. Darbyshire speak. And

since, in addition, he happened to possess a liking for public speaking, he was ever a willing helper in conference, discussion, public meeting, or deputation, and greatly eased the burdens of those who have to organise such things.

Though he did not suffer fools gladly, to those who were closely associated with him in the work of the Council Dr. Darbyshire was a man whose great gifts were allied to an unusual humility. It was, therefore, a constantly salutary thing to know him and work with him, and in that association he called forth not only a deep respect but real affection.

The prestige of his position as Archbishop meant much to the Council in a variety of ways, and for that we are grateful to the Anglican Church. But especially do we give thanks to God, even as we mourn his passing, for all that the late Archbishop Darbyshire meant to the Christian Council of South Africa."

### FIRST ASSEMBLY OF WORLD COUNCIL OF CHURCHES

In connection with this momentous gathering of some 150 Christian denominations from all parts of the world at Amsterdam on August 22, the Council has issued a "Call to Prayer" to its constituent bodies. The suggested form, which ministers are invited to use, reads :

#### LET US PRAY

For all who carry a special burden of responsibility for the Assembly, that they may be directed, helped, and fortified ;

For the Assembly as a whole, that its members may be able to hear and receive the word which God is speaking to us in this generation ;

That the spirit of unity in Christ may so prevail at the Assembly that it may be stronger than all the divisive influences of race, temperament, language, tradition, and point of view ;

That the Assembly may help Christian people to a deeper mutual understanding, and that as a result God may create something new in the life of the Churches ;

That all the proceedings of the Assembly may be characterised by truth, courage, wisdom, humility, courtesy, and charity.

Pour out, O Lord, Thy Spirit upon this Assembly of the World Council of Churches, and by the renewing of the minds of its members, pour out Thy Spirit upon all the nations of the earth. Through Jesus Christ our Lord. Amen.

O God, Who to an expectant and united Church granted at Pentecost the gift of the Holy Spirit, bless, we beseech Thee, the preparations now being made for the first Assembly of the World Council of Churches, that through

the power of the same Spirit those who meet there may attempt great things for Thee, and reveal to the world the unity of the One Church of Christ, which is the very Body of Thy Son, Jesus Christ, our Lord. Amen.

Holy Father, enable us, we pray Thee, as members of Thy Holy Church throughout the world to rise to the demands of our high calling at this time and to give ourselves wholly to Thee. Set us free from all hindrances caused by our sins and frailties. Renew and deepen within us a living faith in Thy Presence and Thy Power. Fill us with hope. Bind us afresh to Thy Heart, and fill us with a joyful, courageous, active and compassionate spirit of love. Enable us to hear Thy Voice speaking to us in

the midst of the turmoil, perplexity, and anguish of the present time. Give us grace to obey Thy Command, leaving all results in Thy hands. Here and now we offer ourselves to Thee. Cleanse, accept, and use us, we pray Thee, for the service of our day and generation to the glory of Thy Name. Through Jesus Christ our Lord. Amen.

It is suggested that these prayers be used from now on, but especially on Sunday, August 22nd, when the opening service of the Assembly will take place in the Nieuwe Kerk, Amsterdam. Much may depend upon this Assembly for the future of a concerted Christian witness in this increasingly dangerous and difficult world.

S.G.P.

## Jubilee of the Victoria Hospital Lovedale

**O**N 15th July, 1893, the Victoria Hospital at Lovedale was formally opened by the Prime Minister of Cape Colony, Sir Gordon Sprigg. Behind the venture was a story of effort—sometimes successful, sometimes unsuccessful—for the provision of medical help to the African people.

Soon after the first Scottish missionaries came to the Tyumie Valley in 1821, they appealed for a medical missionary to be sent to work with them. But the good folk in Scotland intimated that they had no medical missionary to send, but that there was one in Madagascar who might look after both mission fields!

It was not until Dr. James Stewart arrived in the late sixties that a missionary qualified in medicine was numbered among the Presbyterian staff. And then he was so overloaded with other duties that he could not give his first attention to the ministry of healing. Again, when in 1880 Dr. Jane Waterston opened a medical department in Lovedale, the necessary support was not forthcoming from Scotland and the attempt was abandoned.

Throughout the first twenty years of his principalship, Dr. Stewart returned again and again to the subject of a medical mission, to the founding of a hospital at Lovedale, and even of a medical school. It was not, however, until July 1898 that he saw his dream fulfilled when the small hospital was opened. The money needed for its opening was largely obtained by Mr. D. A. Hunter, who for a long period of years was honorary secretary to the Hospital.

The Victoria Hospital was closed during a part of the period of the Anglo-Boer War, but was reopened under the charge of Dr. Neil Macvicar in 1902. For the long stretch of thirty-five years Dr. Macvicar was Medical Superintendent and saw many developments take place.

The Hospital has been extended seven times during its fifty years of existence. It has now accommodation for

165 patients. Close beside it also now stands the Macvicar Tuberculosis Hospital with 100 beds.

The jubilee last month was not marked by any ceremonies, partly because the students of Lovedale were on vacation, and partly because it is hoped to associate the jubilee with the laying of the foundation stone of a new orthopaedic block.

An important milestone in the development of the Hospital was the opening of two orthopaedic wards in 1927. Since that time there has been an average of over seventy patients being treated in the wards. Many of them have been children with spinal tuberculosis. The Nuffield Trust, the Cripple Care Council of South Africa, the Native Affairs Department, the Chamber of Mines and a private donor have all contributed towards a fund for the building of a fully-equipped orthopaedic hospital, so that there is now about £17,000 on hand for this purpose. The sum required, however, will be in the region of £45,000. It has been decided to build up to the limit of the money in hand. Tenders have been called for, and it is hoped soon to lay the foundation stone, with due ceremony and with remembrance of the Hospital's jubilee.

Donations towards the sum still required will be welcome, both from Europeans and Africans, and should be sent to The Treasurer, Victoria Hospital, Lovedale, C.P., marked "Orthopaedic Hospital Building Fund."

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During the war Somaliland was overrun and garrisoned by Bantu African troops, many of whom were literate, could drive and repair vehicles, operate tele-communications, and knew in their own territories a degree of economic stability, albeit on a low scale, which was unknown to the Somali. Contact with these more advanced Africans has resulted in a widespread and insistent demand for education. To the credit of the present military administrations, a good beginning has now been made in the establishment of schools and the training of teachers.

## The late Archbishop of Cape Town

To many in South Africa the news of the death of the Archbishop of Cape Town came with a double sense of loss : a leader in the Christian Council of South Africa had passed away and also a revered and honoured friend. Dr. Darbyshire was faithful, and sometimes even rigid, in his adherence to the convictions of his own Communion. His coldness to the South Indian Church union came as a shock to some who worked with him happily in inter-denominational efforts. Occasionally when some international body made demands he would ruefully refer to a "Pan-Protestant Council" and even hint that it was more popish than the Pope ! Yet no one could have been more active and wholehearted in the work of the Christian Council of South Africa. With the breadth of mind that characterized him and the realism that mingled with his deeply spiritual nature, he saw that the Christian forces of South Africa had a grim battle to fight on the national plane and that where Christian men could speak with one voice and work in co-operation it was their bounden duty to do so. His relations with leaders of other Churches and Missionary Societies in the work of the Council were of the happiest kind. Sometimes it was averred that he was more patient with men of other Churches than he was with some in his own.

To many, however, the chief memories of the Archbishop will be centred in his personal qualities. He was a man sensitive to the finger-tips : to those meeting him for the first time it came as no surprise to learn later that he was a poet and a musician. A man of scholarship too, his doctorates were the hard-won badges of a well-stored and disciplined mind, abreast of modern thought. A wit, whose flashes redeemed many a dreary debate. Some again will think of him most fondly as astonishingly humble-minded : with ear attentive to anyone, however obscure, who seemed to have a contribution to make to thought ; modest as to his own efforts and grateful for a word of thanks. With many, however, will linger longest the memory of a man living "far ben" with God, to whom the wonder of the Incarnation and the Redemption won by Christ were the glorious basic facts of human life.

R.H.W.S.

### A Personal Memory

John Russell Darbyshire was an undergraduate at Emmanuel College, Cambridge when the century opened. Coming from a staunch Merseyside Evangelical home, he was bound for the ministry and after securing a good first in the exacting Classical Tripos in 1902, he repeated the performance two years later in the Theological Tripos, collecting on the way almost as a natural right the Winchester Reading prize, the Jeremie Septuagint Prize and

the Carus Greek Testament Prize. It was clear to all his friends that he was destined for high achievement, the more so as his academic brilliance was but a part of a personality of great charm, high aesthetic sensitivity and deep devotion to Christ. Had he so wished he might, doubtless, have remained at the university and become a power in its life, but he was very deeply conscious of his call to win souls in the world outside, and so in preparation for this he gave himself to various forms of activity in which he could find practical experience to this end. In these his considerable musical gifts found happy expression and some of the tunes which he composed for hymns or children's choruses are still found to be popular and helpful in many lands, including South Africa. The writer has very happy memories of having "Darby" with him in his seaside services team on the Norfolk coast at Cromer in 1905. He always gave of his best, (and how good it was), for anything cheap or shoddy revolted him. "But it is nothing more than a poor sort of limerick !" he exclaimed over the earnest but not very successful effort of one of the team to produce a new chorus for the children. It was instinctive with him that nothing below the highest level was good enough for the Saviour's work. And to that principle he held, according to his lights, throughout his distinguished career, not always with very obvious patience, perhaps, particularly where his artistic sensibilities were involved, but never without a sincerity and attractiveness which, even to the disgruntled were both disarming and stimulating.

O.B.B.

## UNITED NATIONS' APPEAL FOR CHILDREN

We wish to remind our readers that it is during this month of August that South Africa is making its big drive in connection with this appeal, and every citizen is asked to contribute one day's pay or profit to the fund.

The nations of the world are coming into action for this cause.

Holland and Norway, in spite of their suffering and loss, are responding wonderfully. The latter country has given over £500,000 already, and Denmark has the same figure as its target and is going to pass it. Iceland, that small, unconsidered island in the northern seas, has contributed the surprising sum of £1,000,000 since the war, equal to £6 per head of its population.

The world has, surely, a right to expect that fortunate South Africa will be amongst the leaders.

## Our Reader's Views

### THE BOOK SUPPLY POSITION

To the Editor, *The South African Outlook*.

Sir,—As an indication of the seriousness of the book supply position in Great Britain, the following is quoted from a letter from a London publisher.

"The situation is as follows regarding the reprinting of our vernacular Prayer and Hymn Books. At the end of the war it was expected that the paper shortage would ease rapidly and that we should soon be able to reprint most of our vernacular prayer and hymn books. But, in fact the position has become worse and paper is shorter than ever. This has occurred because necessary raw materials have to be imported, mainly from countries in the dollar area and it is common knowledge that Britain is desperately short of dollar exchange, and imports of all kinds have to be strictly rationed.

"The paper shortage is the main difficulty, but there are others as well. One is the shortage of labour. During the war very few workers entered the printing trade and it takes a long time to train a man to the standard of craftsmanship necessary to make him into a skilled printer. The same is true in the binding departments; one firm which employed forty women in its bindery now has difficulty in maintaining a staff of eight. Another shortage is that of machinery: factories that would normally have been producing printing machinery were concentrating on armaments during the war, and now a great proportion of the machinery that is being made has to be exported in exchange for the food and raw materials that Britain must have in order to keep alive at all. Some machines were destroyed by bombing, others have become worn out and it is very difficult to replace them. One firm has had a new press on order for two and a half years and has been told that it will be another two years before it can be delivered. All these shortages mean that printers are becoming overloaded with work, and books which would have been published within six weeks or two months before the war may now take a year or more to produce.

"We cannot send Xosa Prayers and Hymns nor any of the other books you mention, we just have no supplies available. You can be assured we will send you all we can when we can."

In amplification of the above quotation it may be of interest to note that the total paper consumption in the United Kingdom in 1939 was 3,700,000 tons, that this had fallen to 1,350,000 tons in 1943, gradually improved to 2,100,000 tons in 1947 but is expected to fall to 2,050,000 tons this year.

The shortage of educational books in Britain is now acute and is a matter of grave concern to the Ministry of Education.

Yours etc. A. D. McNAB.

### THE BIBLE AND MODERN SCHOLARSHIP

To the Editor, *The South African Outlook*.

Sir,—May I second the suggestion of Bishop Ferguson-Davie that your readers should read Sir Frederick Kenyon's *The Bible and Modern Scholarship*? I have read it. When learned Bishops disagree on the fundamentals of their religion a layman "with . . . twelve university doctorates" should indeed be a help.

But may I add to the Bishop's suggestion this: that your readers should first read *The Rise of Christianity* by the Bishop of Birmingham before they read the reply to it?

When *Foundations*, a compilation by some of the foremost modern English theologians, was first published, I read it, and, being in the well-stocked library of a Catholic Mission one day I asked if they possessed a copy. I was shocked by the answer I got: "Oh, no, but we have Father Knox's reply to it, *Some Loose Stones*."

Yours, in doubt,

X.

(For those who may be in a position to read both books, this suggestion is a valuable one, both on general principles and also because it will disclose a classic example of the antiquated stuff which all too frequently masquerades as modern scholarship, and even "gets away with it" in some quarters.—Editor.)

### FROM AN OLD SUBSCRIBER.

Mrs. Winifred Hawkins, for so many years at work at Lansdowne Mission in Zululand, has written at much greater length than our space can accommodate. She has retired from the station where she and her husband, the late Rev. John Hawkins, carried on such devoted evangelistic and medical work, and is living in Liverpool. In August of last year she suffered a severe fall, breaking her leg and her nose, with the result that she was in the Empangeni Hospital for nearly four months. She expresses her deep appreciation of the skill and kindness of the doctors and nursing staff there, and also of the loving welcome accorded to her by the Africans in and around Lansdowne Mission, both when she returned to them from the hospital and when, shortly afterwards, it was necessary to say goodbye to them. The parting has, inevitably, been a great wrench. "I saw" she writes, "that it was impossible for me adequately to carry on, much as I would have loved to have done, and, indeed, I had hoped to go to heaven while among the Zulus. But the Church of the Province, under the Bishop of Zululand, has officially taken over the whole work, for which I am truly grateful, for now the Lansdowne Mission and its work are as fully assured of continuity as anything on earth can be sure. . . . But during the last days it was not easy to see those fine Zulu men in tears. I could hardly bear it. I talked with them and begged them to be true to their Lord and Saviour, to send their children to school, and to rally round the new missionaries and their own spiritual birthplace. God grant the Church of the Province may have a rich harvest there."

## New Books

### "COLOUR SPEAKS"

More than a decade has passed since Dr. Hilda Kuper spent two years among the Swazi people, during which time she lived with them, learned their language and made a scientific study of the history, customs and culture-contacts of one of the most interesting and compact of small Native Kingdoms built up in Southern Africa during the last two hundred years.

The original founders of the Swazi Nation were the leaders of a conquering African clan, the Dlaminis, who "welded together clans of different origin into a hierarchy of rank based on birth," and in her first book entitled *An African Aristocracy* (Oxford University Press), the publication of which was delayed until last year by difficulties occasioned by and arising out of the war period, Dr. Kuper has described the gradual building up of the Swazis into a nation and also the arrival in their midst of European concession hunters, missionaries, traders and officials.

Now, in a second book, *The Uniform of Colour* (Witwatersrand University Press), which is sequent upon *An African Aristocracy*, Dr. Kuper, in the words of Mrs. A. W. Hoernle, who has written a most valuable Foreword to this second book, "has attempted to assess with meticulous care, the processes which are at work developing a new society, a society which is still a hierarchy of rank based on birth, but now not an hierarchy based on birth into a conquering clan, or into clans linked with the conquering clan, but into a hierarchy based on the colour of the skin at birth, birth into the dominant White group, or birth into the subject Black group. In this society, as analysed by Dr. Kuper, "colour is the main index of rank and privilege." As the Swazis say, "Colour speaks!"

It is, perhaps, unfortunate that *The Uniform of Colour* is clothed in a somewhat drab and dull dust-cover which is in striking contrast to that used for its predecessor, for the book itself contains much of absorbing interest for the ordinary lay reader, as well as the student of anthropology, and is written in a style and language which make it pleasant reading, except for the occasional and somewhat irritating avoidance of the word "the" before the word "Swazi" in such sentences as:

"Swazi are unaware of the extent to which his (Sobhuza's) authority is limited." "Swazis remained unconvinced." "When Swazi in Johannesburg wanted to form a burial and insurance society," etc.

This touch of pedantry, however, is more than atoned for by the following description of the perplexities of the Paramount Chief, Sobhuza II:—"The role of King-cum-Paramount-Chief is particularly ambiguous. He is called upon to sponsor European projects and at the same time his people, to whom practically no education is avail-

able, demand that he defend their own conservative custom. No matter how careful he is, he occasionally operates without the sanction or knowledge of his Councils. Then when they learn of what has been done, he must either try to extricate himself by subterfuge—and be regarded as vacillating by the Government—or abide by his initial re-action, and be condemned as a 'Government-servant' by his subjects."

The book deals fully and capably with those perplexities and Sobhuza's basic loyalty to his people.

In the chapter entitled "Native Policy in Swaziland", reference is made to the Paramount's attempt to bridge the widening gulf developing between Christians and non-Christians, educated and uneducated, by bringing into effect a modification of the "age-class" organisation, (or as it is sometimes incorrectly termed "Regimental System") for all Swazis, and so to unite the people under a common system of behaviour and ethics. The suggestion, says Dr. Kuper, although stoutly supported by some senior government officials, was strongly opposed by most of the missionaries who suggested that the Pathfinder-Scout movement be substituted for the *libutso* (age group) system of the Swazis. The author explains that an experiment was made at the National School and says "The experiment was at first moderately successful, and then petered out" and mentions some of the following as reasons given to account for the failure: "the spirit of the old *libutso* was dead"; "the old *libutso* could not provide suitable instruction in tribal law and custom" and "the educated feared that this was a step back to 'primitive conditions,' etc." This storm in a teacup occurred apparently about 1934 and it is probable that Dr. Kuper's account of it was written sometime about the year 1937. In the final paragraph of the Chapter, evidently added at a more recent date, occurs this interesting statement:—

"Over 3,000 Swazi have joined the Pioneer Corps recruited from the three Territories. But it is important to note that when the first call for recruits was issued, there was a poor response. Not until Sobhuza summoned his men and called on the age grades of the Emasotsha and the Sikonyane, covering a span of eighteen to thirty-four years, did a large number of Swazi join the army for a second World War." They did excellent service.

In her own preface Dr. Kuper admits that "it is five years since the manuscript was finally completed" and makes the following statement "My impression is that there have been definite advances made in the last decade, but that the basic pattern of White-Black relationship remains unchanged." True, that is only her impression, which might be modified if she has the opportunity of reading an article which appeared recently in *The South*

*African Outlook* and which was headed "Watch Swaziland."

The value of the book is enhanced by the thirty-two excellent and carefully selected photos that are shown at its end, and by the well prepared map that appears at the beginning. In addition, readers will feel that Dr. Kuper has a warm affection for the people whose uniforms of colour she has inspected, dissected, and reported upon, but we are left with the impression that the value of the book would have been enhanced had it been possible for Dr. Kuper to devote more time to an examination of the European Uniform of Colour as worn in Swaziland by a minority. However, it is, as a book, a most valuable addition to the small number of books available about a most interesting people and the country they live in.

D.J.E.H.

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<i>Does Christianity make Sense?</i>	by F. A. Cockin,
<i>Body, Mind and Spirit.</i>	by Philip Leon.
<i>What is the Bible?</i>	by S. H. Hooke;
<i>The Problem of Evil.</i>	by J. S. Whale.

(S.C.M. Press, 2/6 each).

These are four of a new series of pocket-sized books by authoritative authors to which is given the general title of *Viewpoints*. They are planned to throw light on contemporary questions of life and thought. The aim of the series is to provide something brief but lucid and, where matters are dealt with which may seem abstruse to the ordinary reader, to avoid technical jargon as far as possible. The purpose behind them is not so much to tell a full, if compact, story of the particular topic considered, as to help people to form intelligent judgements and in some measure to make up their minds about it.

If the four books here grouped are typical of the rest they are going to be of great value to many.

In *Does Christianity make sense?* Bishop Cockin, of Bristol, defines his aim as to show that Christianity is a view of life which can be understood by rational people and accepted, not simply as a satisfaction of educational needs, or a comfortable escape from hard realities, but at the least as a working explanation which is capable of sufficient verification to justify us in holding it. To this end a brief discussion of what religion is forms the prelude to another on the nature of religious truth, in the course of which we are shrewdly warned that it demands response for its verification, that "the meaning of the Christian faith is not something which can be got cheap at Woolworth's." This general introduction leads on to chapters on the Christian teaching about the Bible, man, God, His revelation in Jesus and in the Holy Spirit. The final chapter sets out the implications of it all. It suggests that the first of these is "the discernment and cultivation of a certain temper, a certain habitual set of mind and will"

which takes God into its reckoning, which cannot but express itself in humble confident activity, which is conscious of holding a great clue and working to a great plan. The closing pages suggest how this should work out in regard to two important aspects of life, selected for purposes of illustration, namely, a man's political responsibilities, and his attitude to the Church. The bishop has done a good and sincere job.

*Body, Mind and Spirit* is described as "an adventure in philosophy for the un-philosophic reader." Being quite sure that he was the latter and cherishing a dim hope that he was not without some liking for adventure, the reviewer set about it eagerly. He found it modest, but assured, close-knit, but lucid, exacting, but rewarding. The final chapter on "verification by experiment" suggests the proving of all that has preceded by the adventure of prayer. "This experiment brings about vast changes in man himself. These changes he stands in sore need of, particularly now. For he has reached a point where, without them, he will destroy his world.... With these changes on the other hand, his world will go from strength to strength, from light to light, from beauty to beauty, a world based on the twin foundations of the miracles of science and the science of miracles."

*What is the Bible?* is "an attempt to answer the questions of a generation which has seen the foundations of civilisation dissolving and which is asking whether the Bible is destined to go down in the general ruin, or whether it contains something which is indestructible and eternal." For those who are sincerely concerned as to whether the Bible must not be reluctantly relegated to the scrap-heap there is much in this modest little book which will help them. If only a fraction of such people should secure it a big circulation is assured, for, as Professor Hooke writes "How hard it is for a mind familiar with the general results of modern scientific research to accept the claim that the revelation of the true nature of ultimate Reality is contained in a book which consists of the remains of the literature of an insignificant Semitic people, and that the scene of the revelation is set in an insignificant speck of matter, whirling in the midst of illimitable space."

In the fourth of these little books Dr. J. S. Whale seeks to set out the Christian answer to the *Problem of Evil*. Twelve years ago he gave a series of wireless talks on the subject which were re-cast by him into book form and had a considerable circulation in three languages. This volume is a new edition. Dr. Whale considers "the giant agony of the world" with the realism and complete absence of glibness that we have learnt to expect from him. The result is a fine little book. Get a copy for your own frequent reading and get copies for some of your friends. They will find it difficult to thank you enough.